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the declaration of a practical attitude on the part of God toward men. It includes God's determination to save men and his command of obedience. More in detail the gospel declares to men that God is the living and true God, as against the idols of heathenism; that sin is a universal fact in the human race; that it involves guilt in the individual; that Jesus is the Messiah, the Son of God; that his death and resurrection are the effectual means of restoration from sin to holiness and the removal of guilt; that Christ is the exalted Lord of believers; that they owe him allegiance, are bound to obey his word, repent from sin, and live holy lives; and, finally, that Christ is to appear again as a judge. This gospel Paul simply announced, not only not striving to clothe it in oratorical forms, but positively avoiding all the arts of persuasion, and depending on the content of the message for its effect. The gospel was thus a herald's message, a categorical statement, naked and bald, without accompanying argumentative processes or theoretical elaborations. The acceptance of this simple and pragmatic message was accompanied in the heart by a sure, complete, and all-embracing psychological revolution in the individual. The further progress of this revolution the author does not aim to trace. Incidentally he gives us to understand that it resulted in doctrinal and moral changes in the man, and thus doctrine arose as a consequence of conversion, and not conversion as a consequence of doctrinal instruction.

The author has made a very forcible case against the undue emphasis laid by Baur and his school on the intellectual element in the early preaching of Christianity. He has shown that the gospel as conceived by Paul was not what Professor Orr has called a "Christian view of God and the world." On the other hand, by excluding all intellectual elements from the Pauline idea of the gospel, the author has thrown himself into a net of contradictions from which he cannot extricate himself except by faulty exegesis.

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THE THEOLOGY OF THE NEW TESTAMENT. By GEORGE B. STEVENS, PH.D., D.D., Dwight Professor of Systematic Theology in Yale University. New York: Charles Scribner's Sons, 1899. "The International Theological Library." Pp. xvi + 617. \$2.50.

THE matter which especially concerns the reviewer is Professor Stevens' conception of biblical theology as a science, his account of

the teaching of Jesus, and, though in less degree, his treatment of the apostolic history, of the epistle to the Hebrews, and of the Apocalypse.

As to his conception of biblical theology as a science, it must be said that he is generally in accord with the Germans. Occasionally, it is true, the systematic theologian is in evidence, and the author's interests are perhaps never quite those of the historian. Thus on p. 246 he distinctly declines to enter into the discussion of the relations of the catholic epistles to Paulinism, and two pages later (p. 248), after declaring (very properly) the impossibility of finding answers to the questions of introduction on these matters, defines the primary task of the biblical theologian as "not to trace the development of thought within the New Testament period (although every aid for so doing will be of great service to him), but to expound in systematic form the contents of the New Testament books. The doctrinal content of an epistle, for example, may be correctly and adequately exhibited, whatever view be held respecting its author or date. It makes no essential difference for our purpose whether the epistles of James and Peter are pre-Pauline or post-Pauline. What they teach must be depicted in substantially the same way, whether it be done in an earlier or a later portion of our work. Indeed, the mere chronological relations of books are of comparatively small importance for biblical theology. Of much greater moment is the logical order — the order which may be supposed to represent the development of religious ideas from the simple and elementary to their more elaborate and reasoned forms."

To this may it not be replied that the very essence of biblical theology is that it is a historical science? Does it not matter profoundly to the biblical theologian when the catholic epistles were written? If they were written after Paul, and (as Professor Stevens himself seems to hold as to 2 Peter) even later than the apostolic age, why should they be treated as (p. 257) "representing, at least approximately, the primitive apostolic teaching"? It would seem that this was an opinion to be acquired rather than assumed, for if the epistles are late, do not their contents represent, presumably at least, a late rather than a primitive form of Christian teaching? But it should be added that these criticisms are not upon the work of Professor Stevens as it stands, but upon his conception of the task of the biblical theologian. As regards that there will perhaps always be a difference of opinion. At the same time it is to be regretted that English and American scholars seem not as yet to have clearly recognized that the formulation of the teaching of individual books and authors is not a thing by itself, but

stands as a middle term, on the one side necessarily resting upon exhaustive philological study of terms (a task by no means complete or to be taken at second hand) and thorough exegesis of passages and books; and, on the other, leading the way to the crowning task of biblical theology, the reconstruction of the history of biblical thought in its genetic relationships and historical development.

Professor Stevens' earlier volumes had prepared us for careful, unhurried discussion of the doctrinal contents of each book, and the expectation is not disappointed. In his treatment of the teaching of Jesus as given in the synoptic gospels, however, we miss the recognition of the genetic relations of thought which is such an admirable characteristic of his treatment of the Pauline thought, and we could have wished a definition for the kingdom of God (p. 40). Yet one feels the reason for not meeting the wish, and can express the heartiest appreciation for the author's clear exposition of the content of the phrase. The discussion of the term "Son of Man" is full, and in general its conclusions deserve acceptance. They are (p. 51) that by the term Jesus denotes something peculiar to himself, viz., that he is the head and founder of the kingdom of God, and that (p. 53) it had a Messianic significance for himself and by usage for his disciples. In the discussion of the fatherhood of God and the sonship of man it seems to us Professor Stevens abandons exegesis when he holds (p. 72) that "in the thought of Jesus, God is the Father of all men," but that "men are not actually what they are ideally. The correlation between God's fatherhood and man's sonship should be perfect, but on account of sin it is not so." Absolutely true to Jesus, however, is the further sentence: "Jesus does not designate as sonship the kinship of nature which all men have with God, but reserves that term to express the closer spiritual relation which is constituted by faith and obedience." But, if so, why not use the figure throughout in the sense of Jesus? For the same is just as true of his use of the term "father."

As regards the fundamental questions as to the relation of Jesus to the law, as one would expect, Professor Stevens' position is generally satisfactory, though occasionally he seems to overstate (as on pp. 110, 111) the emphasis Jesus laid on commandment. The most disappointing discussion, perhaps, in the entire volume is that concerning Christ's attitude toward his own death. Formally it leaves little to desire, but, perhaps from its very completeness, perhaps from the general habit of not treating the thought of Jesus genetically, it fails to reach the heart of the matter. It is, in fact, difficult to see just the

position Professor Stevens occupies, and yet the solution of the difficulty lay in his own treatment of Son of Man and Son of God. Jesus believed that suffering and death, in so far as they were sent by the Father, should be gladly undergone by a Messiah whose office it was to set forth God's love and so found a kingdom of God composed of the sons of God. To receive suffering and death as coming from a loving Father is a part of the Messianic work of saving men from their sins.

Far more satisfactory is the treatment of the parousia, in which Professor Stevens makes criticism an admirable aid to exegesis.

We cannot trace the author farther in his treatment of Jesus. It will be enough to say that he has done his readers a great service in his insistence upon a thoroughly objective point of view, and the most critical of students, however much at places he may question conclusions, will admit the likelihood that he rather than the author is in the wrong. Above all are we in debt to Professor Stevens for his admirable contribution of caution and valor in the use of criticism.

As regards the other parts of the volume, it can be said that Professor Stevens has treated each book of the New Testament writings fully. Occasionally the reader is somewhat overwhelmed by the wealth of detailed discussion, and frequently one feels that footnotes might very well have been used to relieve the text. In his treatment of Hebrews the author is seen to good advantage, and even in the Apocalypse he succeeds in mingling critical hypotheses with a sort of constructive work few writers on the book have exhibited.

Altogether we welcome the work. Outside of special treatises it is the first considerable addition to the literature of the subject made by an English or American scholar, and we venture to believe it will prove a work of permanent influence and importance.

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UNTERSUCHUNGEN ZUR GESCHICHTE DER GRIECHISCHEN SPRACHE,
von der Hellenistischen Zeit bis zum 10. Jahrhundert n.
Chr. Von KARL DIETERICH. Mit einer Karte. Leipzig:
B. G. Teubner, 1898. Pp. xxiv + 326. M. 10.

THIS elaborate study of the development of the Greek *κοινή*, on its way toward modern Greek, is published in connection with the invaluable *Byzantinische Zeitschrift* edited by Karl Krumbacher. Dieterich presents a great mass of facts, especially from the papyri, and he treats